



## Abba Hillel Silver Collection Digitization Project

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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

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Yom Kippur, 1933.

ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE, ANSEL  
AND E. 105TH STREET ON THE EVE OF THE DAY  
OF ATONEMENT, FRIDAY EVENING, SEPTEMBER 29, 1933.

The profound message of The Day of Atonement is that of individual and social regeneration. "Thou turnest man to dust and sayest, return ye children of men."

One of the ways of social regeneration is the way of struggle for a better world. It is not enough to give charity. "We must break the fetters of wickedness. We must undo the bands of the yoke. We must let the oppressed go free."

The evils of poverty and unemployment are not the results of the hard-heartedness or spitefulness of individual men but the results of a system which has never operated justly and which has now broken down. These evils cannot be permanently remedied unless the system which gives rise to them is revamped, both in method and in spirit. There must be courageous thinking and planning on the part of the whole nation, new and bold attempts at economic reorganization along the entire industrial front.

Our Government is making a valiant effort to reconstruct our economic life. It is trying to put men back to work and to keep them at work by organizing industry along intelligent lines, by adjusting hours and wages, controlling agricultural and industrial out-put, outlawing child labor, laying down fair rules of competition and projecting plans for regularizing and stabilizing our economic lives to a degree unknown today. This program is not the work of a day or a week, but of years. It cannot succeed if men expect from it the miracle of quick-returning prosperity or if men continue to hanker after the type of prosperity which we had in our deceptive boom-years or if men imagine that all the valleys can be raised without lowering some of the peaks or that the changes which will take place will bring them only pluses and no minuses.



We have entered a new era and we cannot turn back without creating even greater chaos. The march of progress has in our day taken a sudden and sharp turn into a new road which must lead to a new world -- as yet an unexplored world. We must be reborn again mentally and spiritually if we wish to become citizens of this new world.

These are great, stirring, testing times. The hand of destiny lies heavily upon our generation. Life is summoning men and nations to heroic faith and heroic enterprises. Let all who believe in life and love its adventure and its promise answer the challenge with a ringing affirmation.





The true nature of fast perfectly defined by Isaiah: 58, 5-7/ Clearly fasting is not a magical rite which automatically cleanses a man of all his sins. The prophet sees in fasting nothing but a pedagogic value by which man is reminded at the start of the year of his duties to himself and to society. The efficacy does not lie in the fasting or the prayer but in <sup>the</sup> self examination which they induce and in the act of repentance and regeneration to which they lead. The emphasis is placed ~~on~~ not so much on repentance as on regeneration - not on the mistakes but in the aims of(?) . The important thing is the new life. The past year is no longer ours. It has been swallowed up in eternity. Whatever we said or did of good or evil is past: only their effects remain, in us and in others; seeds of happiness, scars of sorrows. The year now ended is irrevocable, and we should not long remain <sup>pre-</sup>occupied with the irrevocable. (that which is irrevocable). The important thing is the new year - and what will we make of it. The new life, and how will we fashion it. Every great religion admonishes its disciples to reach out after a new life, to be born anew. Man is a product not of one birth but of a series of ascending ~~miracles~~ miracles of nativity. All men, of course, are born into the physical world and their physical needs are pretty much the same - food, garment and shelter. Most men never rise beyond this bodily plane of life; they are born only once, live <sup>in the</sup> only ~~one~~ world, whose day and night are pleasure and pain, and die one death, as plants and animals die.

But there are men who are born a second time into a new life which has its foundations in the first but transcends it, as the bud transcends the seed, the life of the mind. This new birth, unlike the first, is voluntary and is achieved through effort and study. In this life <sup>of</sup> the mind, our wants and our satisfactions are different in quality from those in its physical life. In this world men may die continue to live in the physical world. Oftentimes you see people who move about ~~like~~ like whited sepulchres in whom a slain mind-world lies entombed.



Still other men are born a third time - into still another life whose foundations are in the physical and mental but which transcends them both as the flower transcends the bud. It is the life of the spirit - the moral life. This also is a voluntary birth, achieved by the mystery of our will and aspirations. In this moral life the things which count are not appetites of our bodies, or knowledge of the mind, but emotions, attitudes, judgements, loyalties, enthusiasms and ideals. This moral life completes our cycle of births. Only the thrice born man is the man of whom it is said that he is made in the image of God. And in this third realm of life man can die not once but many times; whenever he betrays his ideals he tastes spiritual death. This is the meaning of the oft-repeated warning of our sacred writ: "The man who sins shall die". But even as the threat of death hovers over the spiritual life so does the promise of resurrection. Man can be reborn, Over and over again he can rise from the grave of his defeated life and be transfigured.

This eternal plan of regeneration is the profound message of Yom Kippur. "Thou turnest man to dust and sayest - reform". The shofar sounded at the close of our solemn day is the trumpet call of man's endless spiritual resurrection. For our faith is fashioned for men not angels, and were the privilege of regeneration denied to man, his life could be a bitterness and a desolation. For man is not perfect and cannot be measured by any standards of absolute perfection. Man is not made of spirit only but of earth also and he is a strange and tangled compact of both. "He knoweth our frame, he remembereth that we are dust". And so our religion conceived of man. It asks not that he be perfect but that he strive to perfect himself. Nay, more, it looks upon human imperfections as part of the essential pattern, of the very warp and woof of human life. The Zohar declares, "If God had not created man in this way, with good and evil inclinations which correspond to light and darkness, man would ~~never~~ have been capable neither of virtue nor of sin". How well do the <sup>sacred</sup> ~~ancient~~ legends of our people



bear out the thought of the imperfection which lies at the heart of all things. God Himself did not create a perfect world, though He well might have,

He created man but soon "it repented the Lord that He had made man upon the earth, and it grieved Him at His heart." He created the earth but soon He was forced to turn a flood upon the whole earth to destroy and bury all things upon it - to undo His own creation.

The great sin for which there is no atonement, which cuts a man off from the land of the spiritually living, is the sin of not trying to overcome imperfection, the sin of not reaching out and straining after the better and the nobler.

Our prophet tells us the ways in which we must follow if we are to overcome imperfection, in our lives and rise to ever higher <sup>planes of</sup> spiritual existence. He rightly conceived the life of the spirit to grow and expand only in social action. Like all the prophets of our faith he proclaims that man's moral life thrives not in solitude or in contemplation as much as in spiritually invigorating acts which a man performs as a member of society. Hence the ways which he projects are: 1) The way of charity and love, 2) The way of struggle for justice.

Notice the kind of charity which he extolls. Not the kind which gives a pittance out of superfluity and which has no <sup>element of</sup> sacrifice in it, but the kind which shares one's bread with the hungry, the bread which the giver (himself) needs. Note, too, that he ordains a charity which is not ~~XXXXXX~~ coldly objective, perfunctory, a mere act of giving something to someone, but a charity which brings "the poor that are cast out into your house", to your hearth and your own heart.

We have too much of the professional charity professionally ~~admin-~~ administered ~~XXXXXX~~ in our society today which really enables us to "hide ourselves from our own flesh". We have set up agencies and institutions which in many instances shield us from seeing the poverty, the misery and the distress ~~XX~~ which exist in the world about us. This is not done intentionally of course but nevertheless there are so many ~~in our community~~ who conceive of the existence of such a thing as poor, needy, suffering people, when a campaign is pro-



necessary sacrifices to achieve a juster and more world for our children. You and I are unfortunately - or fortunately - children of a transition period - when an old world dies and a new is born. Transition periods are always turbulent, confused, sad and uncertain. But if we wish we can build a better world for our children. They may have the security and confidence and peace which have been denied us - this is the challenge for us - men of this generation. Under present conditions we cannot insure the economic futures of our children by laying up capital reserves or property for them. The last ten years have shown how evanescent and fleeting all fortunes are. Furthermore there is little pride or distinction left in the world today in great fortunes. Wealth no longer commands homage and human reverence. But we can insure for them fairer opportunities and greater security and a more decent way of life, if we men of this generation lay truer foundations for the economic structure of tomorrow. Our government is making a valiant effort to reconstruct our economic life. It is attempting to put men back to work by industry, adjusting hours and wages, laying down rules of competition, controlling agriculture and production, outlawing child labor, and evolving laws and codes which will regularize and stabilize our economic life to a degree ~~undreamt~~ undreamt of today. It needs the help of all its citizens. It is not the work of a day or a week but of years. It cannot succeed if men expect the miracle of quick-returning prosperity or if men hanker after the same type of prosperity that we had in the deceptive boom-years, or if men imagine that all the valleys can be raised without lowering some of the peaks, or that the changes which will take place will bring them only pluses and no minuses. We have entered a new era - and we cannot turn back. We cannot return to the economies which prevailed up to 1929, even if we should want to. Government is already inextricably involved in the entire economic structure of the nation. It cannot withdraw without creating chaos. This is no time for faint-hearted men - or for vain yearning for what has vanished beyond





jected, with much ado and loud noise, and who discharge thier full social obligation with the signing of a check. The human tragedies represented in the cold statistics which they soemtimes scan never reach their inward beings, The understanding and sympathy which come from an act of direct, personal contact with a fellow man in distress, the spiritual give and take which ensue - never accrue to him. He will never ~~take~~ be moved by a vital experience to probe deeper into the underlying causes of the want and destitution and will never be aroused enough to want to lay the axe to the roots of the social evil. He will only give another check to the charity campaign.

We have all known that there have been millions of unemployed in our midst during the pasr few years. Have we ~~g~~ fully grasped and taken to heart what unemployment really means~~x~~ to those millions of unemployed? We were conscious in a vague sort of way that material relief was being extended to them and we contributed something to that relief. But how many of us unless we were social workers in the field, or had ~~performed~~ <sup>performed</sup> personal ministrations as our prophet ordained, realized the cost which the unemplyed are made to pay for their involuntary idleness in terms of hopes, thwarted ambitions, broken careers, lowered morale, and embittered lives, of cruelty to children. How many know the terrific strain and tension to which the homes~~x~~ ~~MMX~~ of men out of work are subjected, and the ~~INJURY~~ indignities ~~MMX~~ of eviction, and inadequate food, and raiment for their families which self-respecting men had to endure; the mental strain, the spiritual desolation. Do we really understand what passes through the mind of a man who is compelled to consume in idleness the <sup>sav</sup> ~~saving~~ of many years which he has set aside for the education of his children; or for the purchase of ~~d~~home, or for his old age, and waste his talents until he is reduced to the same ~~XX~~ wretched plight as the spendthrift and the wastrel? Have we fully taken to heart the lessons of the last years of depression? Or are we all too ready to hide our eyes from our own, from these unsightly and disturbing things behind the screen of a pledge card; a quick return to prosperity will push them entirely to the background of our life.



The prophet further admonishes us that the second way of destroying imperfection is the way of struggle - of aggressive social action. It is not enough to give charity even if it is generous and wholehearted and personal. "We must break the fetters of wickedness, ~~and~~ we must undo the hands of the yoke. We must let the oppressed go free. We must break every yoke".

These evils of poverty and unemployment - of widespread want in a land of plenty - are not the result of the ~~hard~~ hard-heartedness and spitefulness on the part of industrial men, merchants, manufacturers or financiers, but the result of a system which has never operated justly and which <sup>has</sup> now broken down engulfing practically the entire civilized world, employers and employees alike, the latter of course bearing the heaviest part of the burden of suffering. The evils cannot be permanently remedied unless the system under which our industrial civilization has operated is revamped in spirit and in method. Charity cannot deal with this universal problem of poverty and unemployment in modern society. The system of complete individualism in our economic life and the sharp technological development which has taken place with little or no social control, dominated quite naturally by the profit motives, have led to violent fluctuations in production, distribution, and employment, in abuses of speculation and finance, and in unjust distribution of social goods - in economic and often in economic chaos. Charity, good will and generosity ~~are~~ are not enough to correct these abuses. There must be courageous social thinking, and planning, on the part of the whole nation, new and bold attempts at economic reorganization along the entire industrial front. The readiness with which ~~our~~ our citizens will enter into such a program will ~~determine~~ determine whether the new world will be born in agony and in bitter travail or not. It is no longer enough to have order for a vague and general humanitarianism which must always spend itself in , and gratifying words. We need today resolution to experiment or go along with great natural experiments courageously, and be ready to make



necessary sacrifices to achieve a juster and more world for our children. You and I are unfortunately - or fortunately - children of a transition period - when an old world dies and a new is born. Transition periods are always turbulent, confused, sad and uncertain. But if we wish we can build a better world for our children. They may have the security and confidence and peace which have been denied us - this is the challenge for us - men of this generation. Under present conditions we cannot insure the economic futures of our children by laying up capital reserves or property for them. The last ten years have shown how evanescent and fleeting all fortunes are. Furthermore there is little pride or distinction left in the world today in great fortunes. Wealth no longer commands homage and human reverence. But we can insure for them fairer opportunities and greater security and a more decent way of life, if we men of this generation lay truer foundations for the economic structure of tomorrow. Our government is making a valiant effort to reconstruct our economic life. It is attempting to put men back to work by industry, adjusting hours and wages, laying down rules of competition, controlling agriculture and production, outlawing child labor, and evolving laws and codes which will regularize and stabilize our economic life to a degree ~~undreamt~~ undreamt of today. It needs the help of all its citizens. It is not the work of a day or a week but of years. It cannot succeed if men expect the miracle of quick-returning prosperity or if men hanker after the same type of prosperity that we had in the deceptive boom-years, or if men imagine that all the valleys can be raised without lowering some of the peaks, or that the changes which will take place will bring them only pluses and no minuses. We have entered a new era - and we cannot turn back. We cannot return to the economies which prevailed up to 1929, even if we should want to. Government is already inextricably involved in the entire economic structure of the nation. It cannot withdraw without creating chaos. This is no time for faint-hearted men - or for vain yearning for what has vanished beyond



recall. The march of progress has in our day taken a sudden and sharp turn into a new road, which must lead to a new world, as yet an unexplored world. We must therefore be re-born again mentally and spiritually if we wish to become citizens of this new world. Those who will not cross the Jordan will die in the wilderness.

(Poem - Felix Adler)

These are great strring, testing(?) times. The hand of destiny lies heavy upon our generation. Life is summoning men and nations to heroic enterprise. Let all who believe in life and love, its adventure, its promise, answer the challenge with a ringing affirmation.









but as for our real selves - they are not here - only  
our tired, broken

we live in our children - Invested our offspring  
verses of our immortality. Ascent -

A we live on in our deeds -

2. Tyetl + Mytyl - children in quest, Blue-hair  
visit the dead - Past - Future - dead - healing  
night

- What is Ky. & Dead - Old country churchyard  
afraid - moonlight falls mossy slabs, Sunk  
crosses - neglected mounds -

midnight dead leave their names.

afraid - run away

Clock begins to strike - children Tremble -  
Crosses to the - slabs lift - worms open

They look for the dead - Just dead - then arises

"an efflorescence at first frail and timid, like  
steam, then white and virginal and more & more  
tuffly, more and more tall and plentiful and marvellous.  
little by little, irresistibly surrounding all things,  
it transforms the graveyard into a sort of  
fairy-like garden over which rise the first rays  
of dawn. The dew glitters, the flowers bloom, the  
larks begin, the birds sing -

The children hold tightly - wrapt in wonderment.

Mytyl - "Where are the dead?"

Tyetl - "There are no dead!"



1. The true nature of fast perfectly defined by <sup>(1)</sup> Isaiah: 58.57 YK-1933

(1) Really fasting is not a magical rite which automatically cleanses a man of all his sins. The prophet sees in fasting nothing but a symbol of pedagogic value by which a man is reminded to go back at the start of the year to his duties to himself and to society. The efficacy does not lie in the fasting or the prayers but in the self-examination which they induce and in the act of repentance and regeneration to which they lead.

(2) The important thing is the new life. The past year

(2) The important thing is the new life. The past is no longer ours. It has been swallowed up in eternity. What ever we said or did of good or evil is past. Only their effects remain, in us, in others, in the world of happiness - signs of sorrow. <sup>and we stepped out</sup> But the <sup>new</sup> <sup>endless</sup> <sup>is</sup> <sup>irrevocable</sup>, ~~and we stepped out~~ <sup>and we stepped out</sup> ~~long again preoccupies~~ <sup>with the irrevocable</sup>. The important thing is the new year - and what will we ~~make~~ <sup>make</sup> of it. The new life, and how ~~to build it~~ <sup>to build it</sup> on the ~~grave~~ <sup>grave</sup> of the old fashion it.

reach out after a new life

(3) Every great religion administers its discipline <sup>each out after a new life</sup>  
to be born anew. Man is a product not of one  
birth but of many — a series of ascending un-  
rivalled stages. All men <sup>are</sup> born into the world  
~~of physical material needs~~ and their physical  
needs are pretty much the same — food, raiment  
and shelter. Most men never rise beyond this  
bodily plane of life. They are born only once, live  
in only one world where day and night are pleasant  
and pain — and die on death — as plants and  
animals die. But there are some who are  
born <sup>a second time</sup> into a new life which has its foundation  
in the first but transcends it. As the ~~first~~ <sup>second</sup> stage of the seedling  
~~the life of the plant~~ <sup>is the life of the seedling</sup>. This new birth <sup>is the first</sup>  
is voluntary and is achieved ~~at~~ years of effort.



and study. In this mortal world life, the curved <sup>(2)</sup> and on  
this plane of life one wants and one  
satisfies an <sup>different</sup> in quality from those in it  
physical world life. For this world men may die <sup>even</sup> while they continue  
to live in the physical world. Often times  
one may see people who have almost  
this life is the second <sup>born</sup> <sup>men</sup> <sup>for</sup> <sup>we</sup> <sup>helped</sup> <sup>to</sup> <sup>further</sup> <sup>it</sup>  
born <sup>is</sup> <sup>not</sup> <sup>by</sup> <sup>endowment</sup> <sup>at</sup> <sup>our</sup> <sup>physical</sup> <sup>birth</sup> <sup>but</sup> <sup>by</sup> <sup>achievement</sup> <sup>then</sup> <sup>the</sup> <sup>engorging</sup>  
of our creative mind then may die in this world  
while they continue to live their physical life in the  
lower world. So that some <sup>men</sup> <sup>for</sup> <sup>through</sup> <sup>many</sup> <sup>years</sup>,  
their lives like living ghosts or like white sepulchres  
in whom a <sup>slain</sup> <sup>mind</sup> <sup>-</sup> <sup>world</sup> <sup>has</sup> <sup>been</sup> <sup>entrusted</sup>.

Still other men are born a third time - into  
a new state and this life which has foundations again  
are in the physical and the mental but which transcends  
them both or the plane transcends the body. It is the life  
of the spirit - the <sup>purest</sup> <sup>life</sup>. This also is a voluntary  
birth, achieved by the <sup>will</sup> <sup>and</sup> <sup>aspiration</sup>  
of the <sup>highest</sup> <sup>plane</sup> <sup>of</sup> <sup>being</sup> <sup>where</sup> <sup>the</sup> <sup>body</sup> <sup>is</sup> <sup>no</sup> <sup>longer</sup> <sup>needed</sup> <sup>as</sup> <sup>the</sup> <sup>first</sup> <sup>or</sup> <sup>second</sup> <sup>time</sup>  
is the first of intellectual needs and is the second  
but of spiritual needs - of motives, attitudes, habits  
logically authentic, and <sup>ideals</sup> <sup>which</sup> <sup>complete</sup> <sup>an</sup> <sup>individual</sup>  
our cycle of births <sup>and</sup> <sup>ideals</sup> <sup>which</sup> <sup>complete</sup> <sup>an</sup> <sup>individual</sup>  
sent, the <sup>complete</sup> <sup>personality</sup> <sup>in</sup> <sup>action</sup>. Only the third-born  
man is the man, when it is said that he is made  
in the image of God. As this <sup>third</sup> <sup>valley</sup> <sup>of</sup> <sup>life</sup> <sup>can</sup> <sup>live</sup>  
not <sup>one</sup> <sup>last</sup> <sup>many</sup> <sup>times</sup> <sup>at</sup> <sup>wherever</sup> <sup>they</sup> <sup>are</sup> <sup>entrusted</sup>  
to their <sup>own</sup> <sup>spiritual</sup> <sup>needs</sup>, does they destroy  
themselves and their world. <sup>(3)</sup> But here <sup>is</sup> <sup>the</sup>  
mental life used there is the first <sup>great</sup> <sup>process</sup>  
of resurrection. Man can rise again <sup>from</sup> <sup>the</sup> <sup>grave</sup>  
past - of the <sup>mind</sup> <sup>and</sup> <sup>the</sup> <sup>spirit</sup>. <sup>(4)</sup> What he has  
forgot he may learn anew and what he has  
misused and <sup>destroyed</sup> <sup>he</sup> <sup>may</sup> <sup>rebuild</sup> <sup>again</sup> <sup>and</sup> <sup>rebuild</sup>.



For this is the meaning, the 1st repeated warning  
& the one I need want: "The man who sins shall die"  
But even as the threat of death hangs over the  
spiritual life so does the promise of resurrection.  
Man can be reborn. Over and over again he  
can rise from the grave of his departed life  
and be transformed.









1) In our faith is foreboded for men and angels, and when the privilege of regeneration denied to man, his life could be a bitterness and a desolation.

2) Now, man, it looks upon human imperfection as part of the essential pattern, & the very warp & woof of <sup>human</sup> life.

3. "He knoweth our frame, he remembers that we are dust."

4) He rightly conceived the life, the spirit to grow and expand only in social action. Like all the prophets, our faith he proclaims that man's moral life thrives ~~only in~~ not in solitude or in contemplation as much as in spiritually invigorating acts which a man performs as a member of a society, and ~~which contribute to the well-being~~. Hence the ways which he suggests are



5- Notice the kind of charity which <sup>he</sup> faith extolls. Not the kind which sets ~~one~~ <sup>him</sup> ~~up~~ <sup>on</sup> a pedestal out of superfluity <sup>and which has no place in the heart</sup> but the kind which shares one's bread with the hungry - the bread which <sup>the giver</sup> ~~is~~ <sup>for</sup> ~~yourself~~ <sup>your</sup> needs. ~~Not that it is not~~ <sup>that it is not</sup> all that <sup>he</sup> ~~is~~ <sup>is</sup> a charity which ~~to~~ <sup>is</sup> not objective, <sup>to someone</sup> ~~preparatory~~ - a mere act of giving something, but a charity which brings the poor that are cast out into your home - <sup>we</sup> ~~there~~ <sup>we</sup> ~~have~~ <sup>have</sup> ~~too much~~ <sup>too much</sup> of the <sup>preparation of</sup> ~~preparatory~~ <sup>in our hearts</sup> ~~admonition~~ <sup>and</sup> ~~which really enabled us~~ <sup>which really enabled us</sup> ~~to hide ourselves~~ <sup>to hide ourselves</sup> ~~from our own flesh.~~ <sup>from our own flesh.</sup> We have set up agencies and institutions which in many instances shield us from seeing the poor people, the misery and the distress which exist in the world about us. This is not done intentionally of course but <sup>you know</sup> ~~there~~ <sup>are</sup> ~~so many~~ <sup>so many</sup> ~~in our community~~ <sup>in our community</sup> who become ~~cases~~ <sup>cases</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~lack~~ <sup>lack</sup> ~~of~~ <sup>of</sup> ~~such~~ <sup>such</sup> ~~a~~ <sup>a</sup> ~~thing~~ <sup>thing</sup> as ~~poor~~ <sup>poor</sup> ~~needing~~ <sup>needing</sup> ~~people~~ <sup>people</sup> ~~when~~ <sup>when</sup> ~~a~~ <sup>a</sup> ~~campaign~~ <sup>campaign</sup> ~~is~~ <sup>is</sup> ~~being~~ <sup>being</sup> ~~conducted~~ <sup>conducted</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <sup>moral</sup> ~~obligations~~ <sup>obligations</sup> ~~when~~ <sup>when</sup> ~~they~~ <sup>they</sup> ~~enter~~ <sup>enter</sup> ~~the~~ <sup>the</sup> ~~door~~ <sup>door</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> ~~and~~ <sup>and</sup> ~~who~~ <sup>who</sup> ~~for~~ <sup>for</sup> ~~whom~~ <sup>whom</sup> ~~that~~ <sup>that</sup> ~~they~~ <sup>they</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~discharged~~ <sup>discharged</sup> ~~their~~ <sup>their</sup> ~~full~~ <sup>full</sup> ~~moral~~ <



6) For example: (5) that there have been  
 we have all known of the millions of unemployed in  
 our midst during the past few years. <sup>Have</sup> we fully  
 grasped and taken to heart what unenrichment <sup>unemployment?</sup> meant  
 to these millions? We were conscious in a  
 vague way that material relief was being extended  
 to them and ~~the~~ we contributed something to that  
 relief, but how many of us unless we were social workers  
 in the field, or <sup>had</sup> done personal <sup>unemployment?</sup> ministrations  
 or our prophets <sup>enduring</sup>, realized the cost which the  
 unemployed <sup>are</sup> made to pay for their involuntary idleness  
 in terms of blasted hopes, thwarted ambitions, broken  
 careers, lowered morale and <sup>of</sup> <sup>unemployment?</sup> <sup>to</sup> <sup>children</sup> <sup>and</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>. This  
 means for the terrific strain and tensions to which  
 the homes, men out <sup>are</sup> <sup>unemployment?</sup> <sup>subjected</sup>, and  
 the individuals, <sup>to</sup> <sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
 men ~~who~~ were subjected when their families  
 were ~~subjected~~ <sup>to</sup> <sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>and</sup> <sup>the</sup> <sup>world</sup> <sup>at</sup> <sup>large</sup>.  
<sup>the</sup> <sup>strain</sup> <sup>of</sup> <sup>unemployment?</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>self-respect</sup> <sup>and</sup> <sup>the</sup> <sup>destruction</sup> <sup>of</sup> <sup>the</sup> <sup>family</sup> <sup>unit</sup> <sup>and</sup> <sup>the</sup> <sup>loss</sup> <sup>of</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup>



7. The prophet <sup>further</sup> ~~admonishes~~ us that the second way of ~~destruction~~ <sup>destroying</sup> imperfection in ~~society~~ is the way of struggle - of organized social action: It is not enough to give charity, even if it is generous and whole hearted and personal. "We must break the fetters, we must break the shackles, we must break the yoke. We must break the yoke." "We must break the yoke, the yoke." "We must break the yoke, the yoke."

The evils of poverty and unemployment - of widespread want in a land of plenty - are not the result of the heart hardness and selfishness <sup>as the part</sup> of individual ~~business~~ men, merchants, manufacturers or financiers. But the result of a system which has never admitted justly ~~and~~ which has now broken down ~~and~~ <sup>is</sup> practically the entire civilized world, employer and employee alike - The latter of course bearing the heaviest part, the burden, suffering. The evils cannot be permanently remedied unless the system under which our industrial civilization has operated is reformed in spirit and in method. This is not the work of any one man, charity cannot deal with this ~~way~~ universal problem of poverty & unemployment in modern society. It is not a question of a kind or cruel employer. It is a question of the system of corrupt individualism in ~~our~~ <sup>our</sup> social life ~~which~~ <sup>which</sup> and the ~~fact~~ <sup>fact</sup> ~~which~~ <sup>which</sup> ~~develops~~ <sup>develops</sup> which has taken place (with little or no social control, dominant groups naturally by the proper system) has led to violent fluctuations in production, distribution and employment, in gross abuses of speculation and finance, and in unjust distribution of social goods - in economic anarchy and often in civil chaos. Charity, good-will and generosity are not enough to correct these abuses. There must be ~~the~~ <sup>the</sup> ~~concern~~ <sup>concern</sup> ~~social~~ <sup>social</sup> ~~thinking~~ <sup>thinking</sup>, ~~or the strong resolve~~ <sup>or the strong resolve</sup> and planning



on the part, the whole nation <sup>(7)</sup> new & bold attempts  
at econ. reorganization, along the entire industrial  
front. The readiness with which our citizens will  
enter into such a program & will determine  
whether the new world will be born in agony  
and in bitter travail or not. <sup>(8)</sup> You and I are  
unfortunately — a fortunately — children of a transition  
period — when an old world dies, and a new is  
born. Trans. periods are always turbulent confused  
~~that~~ sad and uncertain. But if we wish we  
can build a better world for our children. They may  
have the security and confidence and peace which  
we have denied us — This is the challenge for  
us — men of this generation. We cannot under  
present conditions we cannot insure the econ.  
future of our children by laying up capital  
reserves as property for them. The last 10 years  
have shown how evanescent and flitting all  
fortunes are. Furthermore there is little pride  
or distinction left in the world to-day in great  
fortune. Wealth no longer commands respect  
and human reverence. But we <sup>owe</sup> ourselves for  
them fairer opportunities and greater security  
and a new decent way of life, if we seek  
for this generation but lay firm foundations  
for ~~the next~~ <sup>our own</sup> economic structure for to-morrow.

perhaps the most important thing  
of our dilemma — That is the cry of tens of  
millions of men in the world today who are  
willing to work can find no work — <sup>who are</sup> ~~now~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~world~~ <sup>the</sup> ~~are~~ <sup>not</sup>  
in position about them can obtain even ~~work~~ <sup>employment</sup>  
by begging



It is no longer enough to have an order for a  
vague and general humanitarianism which must  
always spend itself in ends - and ~~methods~~ <sup>principles</sup>. We  
need to-day courage & strong resolution to expe-  
riment or go along with great nat. Experiments  
consequently - and be ready to make necessary  
sacrifices to achieve a justice and new order  
world for our children.









& attempting to put men back to work by  
 a.g. including a <sup>centralizing</sup> ~~deputizing~~ <sup>ag. & centralizing</sup> ~~business~~ <sup>business</sup> ~~and~~ <sup>and</sup> ~~crises~~ <sup>crises</sup>, laying  
 down fair ~~rules of competition~~ <sup>centralizing ag. & centralizing</sup> ~~allowing~~ <sup>allowing</sup> child labor  
 and ~~giving the masses a~~ <sup>and</sup> ~~evolving these~~ <sup>evolving</sup> ~~business~~ <sup>business</sup>  
 and ~~work~~ <sup>work</sup> ~~of which will reorganize and stabilize~~ <sup>of which will reorganize and stabilize</sup>  
 our econ. life to a degree undreamt of / to-day.



1. Ps. 58. 5-7.

The true nature of Fast - perfectly defused -  
Clearly - magical rite  
Symbol.

Efficacy - self-examination - acts of repentance + regeneration

2. The emphasis - regeneration rather - aims - important -

The past is no longer ours -

Irrevocable - preoccupied - Important.

3. Every great religion admonishes - reach - re-born.

Man is product - one birth - series of miracles of nativity

(1) All men are, of course, - physical needs - never rise  
are born only once - only one world - die only once - no  
resurrection

(2) But there are men - transcends - voluntary - our wants  
men may die - without sepulchre.

(3) Still other men - 3rd time - foundations - life of spirit -  
also voluntary - things that count - complete cycle  
three - born - in this realm - die - betray -  
x l n x k i a l i o i p o l o j o - threat - death - resurrection

Man can be reborn - over tower - transfigured

4 - This eternal grace of endless sp. resurrection - theme of G. K.

l i j i 2 i l x - ~~Shofar - trumpet call~~

~~(1) For our faith is fashioned for men - and were privilege~~

(1) For man is not perfect - standards -

Man is made of spirit but of body too - strange.

As such our religion concerns - "He knoweth frame."

May, more, it looks upon imperfection. Zohar.

How well do the sacred legends.

x l i l o o o j l z



Our religion ∴ does not ask of man - to be perfect  
The great sin -

5. In the passage from the Scriptures which - the prophet - ways -  
way of charity - way of struggle for righteousness.

① Note the kind of charity - pittance - shares bread.

Note, too, ordains - clearly objective - charity which

"brings the poor that are cast out into your house"  
We have, too much, of professional charity - enable us

"to hide our eyes from our own plight"

We have set up agencies - shield us from seeing  
this is not done intentionally - nevertheless - so many  
become conscious - campaigns - check.

→ The human tragedies reflected - statistical -

The understanding & sympathy - direct contact -

S.p. give - and - talk - access to them.

They will never be moved - vital human exp. - probe

just give another check -

6. We have all known that there have been millions of unemployed

→ Have we fully grasped and taken to heart what it means

We have been conscious - vague - material relief

But how many - concerned with adignity - or Cost  
blasted hopes -

→ How many know the strain - indignities

what passes in mind -

→ Have we fully taken to heart the lessons <sup>and made resolves</sup> ~~to~~ or

are we only too ready to hide - unsightly and  
disturbing - hoping -



7. The prophet further admonishes us that the second:

It is not enough to give charity -

→ "We must break the fetters of wickedness - undo the bands of the yoke - let the oppressed go free - break every yoke"

① The evils of poverty and un- system - engulfing -

These evils cannot be permanently remedied - revamped charity cannot deal.

→ The system of compet. individ.

Charity good-will - cannot correct -

There must be comprehensive social thinking & planning new bold attempts

→ The readiness with which - determine - born in age  
~~It is not enough~~ order - resolution to expenditure  
to go along - sacrifice

8. You and I, unfortunately are children of Transition  
old world dying - Turbulent -

a better world for our children - security - decency.

→ Under present conditions cannot insure - future of children - little pride or destruction - fairer opportunities  
foundations

9. Our government is making a valiant - Trying to  
put men back to work -

→ hard work of a day - of an age.

→ It cannot succeed - miracle - type of prospect  
valleys - pluses -



10- We have entered a new era - cannot ~~return~~ back.  
inevitably. - cannot withdraw -

This is no time -

→ The march of progress.

We must be reborn

→ There are <sup>great</sup> stirring, testing times

The hand of destiny.

- Life is summing up

Let us all who believe

It A great man -





"He knoweth our frame; he remembereth that we are dust."

2dhan

"If God had not created man in this way, with good and evil inclinations which correspond to light and darkness, man would have been capable neither of virtue nor of vice."

"It repenteth the Lord that he had made man upon the earth, and it grieved him at his heart"



## HAIL! THE GLORIOUS GOLDEN CITY

Felix Adler

Hail the glorious Golden City,  
Pictured by the seers of old!  
Everlasting light shines o'er it,  
Wondrous tales of it are told:  
Only righteous men and women  
Dwell within its gleaming wall;  
Wrong is banished from its borders,  
Justice reigns supreme o'er all.

We are builders of that city;  
All our joys and all our groans  
Help to rear its shining ramparts;  
All our lives are building stones:  
Whether humble or exalted,  
All are called to task divine;  
All must aid alike to carry  
Forward one sublime design.

And the work that we have builded,  
Oft with bleeding hands and tears,  
And in error and in anguish,  
Will not perish with our years:  
It will last and shine transfigured  
In the final reign of Right;  
It will merge into the splendors  
Of the City of the Light.